THE WOMEN'S MISSIONARY MAGAZINE

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CLASS '94.

BY MISS E. O. KYLE, CAIRO, EGYPT.

AT the examination, last December, of the Girls' Boarding School, Cairo, seven girls graduated. These girls, having completed the "course of study," received diplomas. The day was quite a gala one for the girls—an exhibition in more than one sense of the word—for in some way each girl, whether in recitation, essay, class or singing, was brought forward in the programme and exercises of the day. The chapel hall, which accommodates between five and six hundred, was filled beyond its ordinary capacity, and adjoining rooms were used to accommodate the overflow. Among the noted visitors were Hon. Whitelaw Reid and wife. The closing performance was a parting song in Arabic, sung by the whole school, when more than two hundred girls' arranged on the platform, presented a perfect mass of heads. It is not my intention to rehearse all that was done that day, but more to single out the girls who graduated and tell you something about each one. This is the first class that has been graduated since my connection with the school of about three years; and I feel it a privilege and pleasure to write of them. During this short period I had watched the progress of these girls in their lessons and their spiritual growth in divine knowledge, which was a real delight to my soul. We will mention them by name: Amelia Aaon is of Syrian parentage, born in Egypt. Her family is Catholic (Greek Orthodox.) Amelia was received into the boarding school as a charity pupil, about five years ago, and very soon united with the church in Cairo. She was a very bright, diligent student and always exerted an influence for good on the other boarders. The greater part of the past three years she had spent the afternoons teaching the women in their homes (Miss Thompson considers her a most efficient bible teacher), and also acted as tutor in the boarding and day school. As soon as she was graduated she became a regular teacher in the boarding-school for the forenoon, retaining her work among the women in the afternoon. I trust we can secure her as teacher for a number of years.

Katrina Farng is one of the daughters of a teacher who was in the boys' school a

number of years, who died a few years ago. After his death his girls were taken into the boarding school to be educated, Mr. Morgan, of New York, becoming responsible for their support. Katrina was a quiet, plodding student, and made fair progress in her studies, and always stood highest in deportment. She also is a church member. Katrina is prepared to teach, and we hope to have her engaged in teaching this coming term in one of our schools.

Galeela Saneris is a Coptic girl, and received all her education from our school, but being a day pupil only, the influences that were brought to bear upon her were somewhat different. She is in regular attendance at our Sabbath-school and church services, but has not yet professed her faith in Christ. At present she is at home.

Hilda Pichler is a German girl (Roman Catholic), who came only as a day pupil for the English. Hilda was very bright and a faithful student, but I fear was not much impressed by the religious teaching she received.

Menna is one of the twelve freed black slaves who were received into the boarding school some years ago. Some of these girls have died and others have gone out to serve. Menna has been house-matron ever since I came into the school, and along with her work kept up a number of her studies. It is difficult in so small a space to magnify Menna's good qualities and efficiency in the position she holds. Suffice it to say, Menna is an earnest Christian, a consistent church member, and a great comfort to me in the work she does in the school, thus relieving me of responsibility. My constant fear is that some one will come some day and ask for her in marriage.

Melika Girgis should have received her diploma a year ago, but there being only one in the class we deferred it till another year. Melika is the daughter of one of our Protestant families in Suft Meidum. She was brought up in our church, and is a most exemplary Christian girl and a very useful teacher. Melika was received as a charity pupil and has rendered good service as a pupil-teacher, and latterly has been a regular teacher in the boarding-school. Would that we had more such girls.

Belsam Shenooda is the daughter of Rev. Shenooda Hanna, of Sinoris congregation. Belsam carried off the honors of the class. She was exceedingly bright and interesting, and an earnest Christian girl. Belsam's essay on "The Influence of Women" was beautiful and full of thought, and was highly praised by a Mohammedan bey present. Belsam returned to her home after the examination, and this last term taught in their village school. I do not suppose she will remain a teacher long, for she is engaged to be married. I would remark that Belsam is very popular and has had fourteen proposals in marriage, a good many for the secluded Egyptian girl.

This class was a very promising one, and may their influence ever be felt for good. The class motto was "Be True," and may they ever be true to their God and Master. School reopened the middle of January and closed the last of June, making a term of 5½ months, which really is too long, The term enrollment was 280 girls, the largest we ever have had. Of this number 72 were boarders. We were pleased to have two Jewesses and five Mohammedan boarders this last term. It is nice to have a little season of quiet and rest after the term's hard work, for the continuous noise of the boarders quite wore me out. As soon as the dormitories were cleaned and the needed repairs made, I came down to Ramleh, where I am enjoying rest, free from noise and care. School reopens the 2nd of September, and I hope to be renewed in strength for the coming year's work.

NOTES OF THE FLYING DAY.

ARMENIA, A. D. 1894–95.

(Written at the request of the committee of the Duke of Argyll's Armenian Relief Fund, and sent, with the committee's compliments, to the Editor of The New York Tribune.)

DEAD by their ravaged fields
And blackened rooftrees chill,
To-day our martyred brethren lie.
White on the blue autumnal sky,
Ararat's sacred hill
On the forlorn and ruined plain
Uncaring seems to smile;
Uncaring for the blood, the wrong, the guile,
The hopeless griefs, the oft-repeated pain,
The innocent lives defiled, the supplications vain.

The spoiler robs and preys,
With rape and torture for his daily work.
Unchecked the wolfish Kurd torments and slays.
The obscene, ineffable Turk,
False heart and glozing tongue,
Fills all the hapless land with lust and blood.
Into the murder-pits are flung
The sire, the mother with her unborn child.
The virgin lives defiled,
Or, if escape there be, 'tis through the shame
Of souls too weak to avow the Holy name;
Or theirs who from the dreadful precipice,
Veiling their desperate eyes,
Plunge with their children through the void, to gain
Dying, release from pain.

What? Has God's thought forgot
His people's woes? Doth his averted ear
No more their cries of hopeless anguish hear,
The wail for precious lives which now are not?
Shall not the all-seeing Eye
Look downward from the dumb, unheeding sky
And with a glance confound the might of Ill?
Shall the oppressor still
Thro' endless æons wreak his fiendish will,
Ravish and rob and murder in the name
Of that dark Antichrist whose rule of shame
Blights the dead East; for whom the spear, the sword
And ruthless horrors of unsparing war
Are weapons fitter far
Than are the futile forgeries of his Word;
Who, knowing not compassion, yet makes sure,
With prayer from lips impure,
Of Paradise—no place of Innocence,
Or white-winged soaring Hope immense,
But a foul Lazar-house of Lust and Sense?

And this our Europe strong,
Which at a common altar boasts to kneel!
Shall no compassionate yearning come to move,
No stirrings of fraternal love,
For these our brothers who have pined so long?
Shall she no pity feel
For these, the martyrs of our faith who sigh,
Treading the cold and sunless ways of death,
Long ere they gain to die?
Strong Russia, champion of the Christian East;
France, thro' whose soul, too generous to forget
The ardor of St. Louis pulses yet;
Our noble England, with the years increased,
To hold the gorgeous Orient in fee;
And her great eldest daughter, she
Who sits august and free,
A crowned commonwealth from sea to sea—
Shall these, unmoved by the long past of pain,
Wait till the tide of blood returns again,
And watch again their helpless brethren die;
These who upheld or spared the waning secular lie?
Nay, nay, it is enough, enough! No more
Shall black Oppression rule. Her reign is o'er
No more, O earth! No more!

No more! Forbid it, Heaven!
Arise, oh, puissant Christendom, be strong!
God's voice within you calls; the voice of Fate
Confound this monstrous tyranny of wrong.
Let Love prevail, not Hate!
With you the future lies. 'Twere shame indeed
If mutual jealousies, if coward fears,
Adding fresh force, to swell the sum of ill,
Prolonged the accursed reign of pain and tears,
And bade again a hapless nation bleed.
Succor the weak. Drive back their pitiless foes.
Let not despair afflict your brethren still.
Let the new-coming age, a happier birth,
Bless these waste places of the suffering earth,
Let Peace, with Law, the tranquil valleys fill,
And make the desert blossom as the rose.

August 17, 1895. LEWIS MORRIS.

OUR NEW MISSIONARIES.

Farewell Meeting in Jersey City.

On Friday evening, Oct. 25th, the auditorium of 2nd Jersey City church was packed with a large audience. This included not only the persons living near the church, but there were large delegations from nearly every congregation in the Presbytery; as well as representatives from Mundale and Delancey, N. Y., who came to bid farewell to their former pastors. Dr. Parker, the pastor of the church, extended a hearty welcome. This congregation is especially interested, in that it has taken the whole support of Rev. D. R. Gordon and wife, and so it was especially fitting that at least one service should be held in this church.

Dr. Barr introduced the missionaries, one by one to the audience, in his usual felicitous manner, and very interesting, though brief, addresses were made by them all. A silk flag was presented to each missionary by Mr. Edgar.

On Saturday morning a large company assembled at the wharf "to see the missionaries off." After a due examination of the quarters, devotional exercises were held under the direction of Dr. Kyle, president of the board. As the hour for departure drew nigh the good ladies of 2nd church, Jersey City, sent a cake as a memento of their good will, which was presented by Dr. Parker to the missionaries. Dr. Barr responded suitably.

With many farewells and the waving of handkerchiefs, the parting came, the missionaries to enter upon their work in another land and we to take up ours again. As they vanished out of our sight, some of them never to be seen by us again, we say "farewell." We may not see their faces any more this side the river of death, but we shall still continue to serve the same God. B.

Farewell Meeting at Newark, N. J.

A farewell meeting for the outgoing missionaries, was held at Newark, N. J., October 24th, in connection with our semi-annual meeting of the W. M. S. of N. Y. Presbytery. We had a very pleasant farewell meeting for our missionaries —sixteen in number, all of whom were present except Rev. J. A. McConnelee and wife, who were detained during the week on account of the illness of their child, but who sailed on the Umbia during the week and joined the party in Glasgow, Scotland.

The business meeting was held at 3:30 p. m. One item we mention. The missionary whom our Presbyterial assisted in supporting—Miss Jamison, of Egypt=having been married, and no longer requiring our support, it was decided to assume thehalf support of Miss Adella McMillan, of Sunbeam, Ill., Rock Island presbyery, who is one of the present party.

At the close of the afternoon session a very substantial collation was served by the ladies of the Newark congregation, and a social hour enjoyed, when very many pleasant acquaintances were formed.

The evening was given up wholly to the missionaries. There was, first, an earnest address of welcome by Rev. J. A. Shaw, pastor of the Newark congregation, in which he reminded them that if they grew weary in their work, or faint-hearted by the way, that the hands of prayer are upholding them in the homeland.

Dr. and Mrs. Barr, who had accompanied the party from Philadelphia, were present, and the Doctor was asked to introduce the missionaries. All the missionaries addressed the audience, except the wives, causing some of the single ladies to hazard the wish that they were married. Dr. Barr's introduction was very happy, in that he mentioned something of each person which would serve to fix him or her in the minds of the hearers He referred somewhat to the voyage before them—3000 miles to Glasgow, 600 via Bay of Biscay, 1200 through the Mediterranean sea, 900 through the Red sea; then 1400 up to the shadow of the Himalaya mountains. Later, in a few closing words, he called attention to the fact that each speaker had asked for the prayers of God's people on "this side the flood."

We feel that the effect of these farewells we have had in this vicinity from time to time will be to create a stronger interest in those who go out and deepen our love for the cause of missions in general.

MRS. T. C. MCKELVEY.

New York City, Oct. 26, 1895.

ADDITIONAL ITEMS.

Rev. J. Shaw in welcoming the missionaries, expressed his joy in having them present and said it was indeed a great honor to be able to say that 14

missionaries were in our church and spoke to us. He said many are called, but few chosen. He at one time had given himself up to go as a foreign missionary, but providence had called him to this field, and he had always believed that it was a call from the Lord.

Rev. A G. Kyle, of Mundale, N. Y., who goes to India, said that "the 9th chapter of Matthew settled the question for him, By God's grace he was thus far on his journey and prayed that it may continue to the end of the journey."

Rev. David Gordon, whose father was one of our first missionaries, said: "In all these journeys to and fro since 1855 not one life has been lost, which showed that God's care has been over the missionaries even on the mighty deep."

Rev. J. W. Ballantine said: "I have been resisting the appeals for the last two years, but when the way was opened up, I was glad, and now rejoice that I can go."

Miss Kate Corbett, after her rest of two years, now returns. She said: "All along the way we have had nothing but kindness. When we get out on the ocean then we will think of you and all the dear ones we leave behind. The sun never ceases to shine on our beloved church; when it is night here, it is light over there."

Miss Sallie Dickey said: "For five long years I have been trying to decide whether I was to stay at home or go. I tried hard to find an excuse, but every time John 3:16 came into my mind; then came the thought, do I love Jesus enough to give up some of the pleasures at home? I then thought I had no business to find any excuse. The command is given; it is for us to decide, not to question. We are now going as your agents, but we will not be alone in what we do. You must help us, and in the same proportion that you help us, you will have your reward. This parting gives us pain, but we joy that we can fulfill the divine command."

Miss A. McMillen said: "We are thankful to God to-night for the interest you have taken in us all. Where the Gospel is not preached woman is in a very low condition. When Mary of old poured out the alabaster box of ointment, our Saviour said, 'She hath done what she could.' Let us ask ourselves the question, Have we done what we could? God can send a blessing where we can send a thought."

Miss Morrison, of Lincoln, Neb., said: "As I call myself a representative of home mission work, I will have to postpone my speech on foreign mission work for seven years. I think it was the degradation of women, in our home work, that led me to go, and I will be glad when we get there."

Miss Martin said: "I feel free in calling you friends, and I know no words by which to tell you that I am glad to be one of this party. I am anxions to reach the land of India. The Lord has spoken to me and I am glad to say, "Here I am, send me."'

Rev. A. B. Calderwell and wife leave their children on the Pacific coast and now set sail for their work.

Rev. J. A. McConnelee and wife will be detained for a week or so, on account of the illness of their child.

After all the missionaries, excepting their wives, had given a few words, Rev. Andrew said that he was glad to see Xenia so well represented, there being three in the company.

The meeting all through was delightful and one long to be remembered by those present. Every one was full of enthusiasm.

MRS. ARNEY BIDDLE, Jersey City.

The Sailing.

TO STAND, as an outgoing missionary to a foreign land, on the deck of a vessel, straining the eye for a last view

of friends and native land, knowing that years must elapse before he may return, with the possibility suggesting itself that he may *never* return, must fill the heart with feelings such as only one who has had similar experience, can appreciate or comprehend.

Or, reversing the order, to stand on the wharf in the capacity of those bound by ties of kinship; to be witnesses of the power of that grace which not only sustains, but also causes to rejoice the heart of the missionary in the prospect before him, produces in the hearts of those thus privileged, the realization that it *is a "grace sufficient,"* and enables them, thro' tears, to bid him God-speed.

Two dates of such experiences, October 26th and Nov. 2nd, 1895, mark an era in the lives of the recently-appointed missionaries of our church to Egypt and India, and of those whose privilege it was to accompany them to the ship, and to whom many of these missionaries were especially near and dear.

Saturday, October 26th, all were at the vessel by ten o'clock—the missionaries and many, many friends and relatives who had come to this, the *last* place they might say farewell. Some time was spent in becoming acquainted with the "Furnessia," the noble vessel which was to bear these "messengers" from our sight for seven years, perhaps forever. We looked into each of their staterooms, with their two berths, a nicely upholstered couch, toilet conveniences, etc.; the large saloon-cabin, furnished with elegant carpets and chairs, and handsomely decorated with tropical plants; below this, the large dining-room, and the rooms where was prepared the food; then the "hold," well-filled with trunks and boxes, down into which we looked and realized to some extent the immensity of this great vessel, which was 450 feet long and 50 feet wide; then the two great engines, upon which so much depended, and which were now being prepared for starting on the long journey.

After this, all were assembled at the rear of the upper deck for our last prayer together. Dr. Kyle reminded all of God's great goodness to our missionaries who had gone before, His kind care over them in the long voyage, not one having been lost. This encouraged us to trust Him now again. Then, as Dr. Barr led us in earnest prayer, we were all made to feel that God was very near; we were assured of His great power, that in His loving care they would be *quite as safe* on the great deep as on land, in far away India and Egypt as here at home. We experienced the grace and strength being given for what was before us all, sufficient to make the missionaries not only ready and willing, but cheerful, and those of us who were to remain perfectly willing to *let* them go, to give them up to God and His will.

In a short time the warning bell rang; we said our last goodbyes, and went down from off the vessel to the wharf, where we could best see them as they sailed away. At a few minutes after twelve o'clock the signal was given, and as the great vessel began to move out from us it seemed the beginning of a separation we could not realize nor comprehend. But we remembered we had given them to God, and he again strengthened us for our part, as well as the missionaries, for as the steamer moved out they arranged themselves in line along the railing of the deck, waving their flags, and not only appearing bright and cheerful, but were all singing. Surely this was a manifestation of "grace sufficient."

We could not hear them long, but we watched and waved as the majestic steamer moved out into mid-stream and turned down the bay. Then, watching with tearful eyes, "even to the last dip of the vanishing sail," with heavy hearts we

turned our faces homeward.

And as we in spirit follow the "Furnessia" and "Umbria" through all the tedious days and nights of the long voyage, the language of our hearts seems to find expression in the words of the poet:

"Sail on, nor fear to breast the sea,
Our hearts, our hopes are all with thee.
Our hearts, our hopes, our prayers, our tears,
Our faith triumphat o'er our fears,
Are all with thee—are all with thee."

XENIA, OHIO, Nov. 18, 1895.

GLASGOW, SCOTLAND,
Nov. 6, 1895.

DEAR MAGAZINE:—Our party landed here safely on Tuesday morning. The prayers of our friends were certainly answered, and the winds and waves obedient to the command of the Master were still and peaceful. We go to our several fields of labor feeling that we have the sympathy interest and prayers—the support of our beloved church and all that that means at our backs. I wonder if any one knows until they experience it what that is to one going out from the home land.

We are very fortunate in having the company of Rev. Robt. Morrison and family of the Presbyterian mission with us all the way to the Panjab. Across the Atlantic we had the pleasure of sharing our joys with Miss Phillips and Miss Coombs, of the Free Baptist mission. The former shared her *misery* with Miss Jean Morrison, and they heartily sympathized with each other, I am sure, as they rested—not very composedly—on the couch in the companion way. Miss Phillips is a daughter of the late Dr. J. L. Phillips, whose work for the Sabbath-schools of all India has made his a familiar name in all mission centres. We expect to sail from Liverpool on the S. S. Hispania Nov. 13th. I am almost impatient to reach the journey's end and get settled at my work once more. I seem to see the school and the work just before me clearer and clearer every day.

God bless you all, dear friends, even as He has blessed us, and allow us to say, "Thank you" for all our party.

Yours for India,
KATE CORBETT.

HOME MISSION FIELD.

CINCINNATI, O.,
October 28, 1895.

BEFORE coming here a friend said to me, "Cincinnati is an awfully wicked place." I replied, "That is one reason I have decided to go." As to the city, it is beautifully situated on the banks of the majestic Ohio, although at present its waters are very low. It seems in this way God is testifying against the numerous evils practiced on them. It is now enjoying its Sabbaths, and the workers thereon are compelled to eat the bread of idleness.

Cincinnati is the most immoral and irreligious place of its size this side of heathendom. A young heathen convert, who is here attending law college from Rev. Murch's church, Egypt, was fairly amazed on his first Sabbath here. When I told him that the Sabbath was utterly disregarded, he said, "Why, this a *Christian* nation, *Christian* rulers and *Christian* people!

Our congregation has a membership of about 90. The Sabbath-school has an enrollment of some 135 pupils. During the summer, when other schools in the city were closing their doors or merely trying to exist, ours was increasing in members and interest. Our pastor has held, during the summer, open air services on the street corner on Sabbath evenings, and many not accustomed

to attending church came to listen and then to follow the crowd into the church. One of those was a man who had not entered a church for ten years. A Jewish lady, within a few doors of our church upon whom I called, said, "O yes, we listen to Mr. Montgomery every Sabbath night; is'nt it lovely! O, we enjoy it; we go over to the church some too."

For some reason I find that many have formed an unfavorable opinion of our church. A woman who is not a Christian said to me that she came to church a year ago and sat with the choir and not a person spoke to her. She told this to a neighbor, who said, "Why, don't you know that is a part of their creed?" I soon gave her to understand that this was a mistake.

I have found over 100 families who are not connected with or attending any church regularly. A good field for building up a large United Presbyterian congregation, if the people have a mind to work and hold up the hands of the pastor. There has been very little growth or development in the past because no effort has been put forth by a majority of the congregation, but we hope for better things for them in the future. God grant that His Holy Spirit may come upon us with power; that He may work in and through and by us till this whole city shall be turned upside down.

SARAH DENNISON.

Thyne Institute.

CHASE CITY, VIRGINIA,
October 21, 1895.

EDITORS MAGAZINE:

THE second month of our school term closes this week. Two hundred and twenty-five pupils are enrolled—many of them trying to make the most of the opportunities here provided, by our kind friends of the north, for our advancement to a higher plane of living.

This work has been steadily advancing from year to year at this station, and the results are seen in the gradual development of the Christian virtues among our people—a result which always follows the Christian education of any people.

Besides the regular school work carried on here from day to day, much attention is given to Christian work. Not only are we taught the truths of God's word, but in the Sabbath-school, the Young Peoples societies, and the weekly prayer-meeting, we are trained in methods of Christian work.

The Bible is taught in each of the departments. In the Normal department we use Dr. Moorehead's Outline Studies in the Old Testament; in the grammar department, Patterson on the Catechism; in the Intermediate department, the Shorter Catechism, and memory verses on the Sabbath-School lessons; and in the Primary department, Brown's Catechism, Scripture verses and Bible stories suggested by Mrs. Porter's Outlines on Junior work in the *Herald*.

Our young people's societies were reorganized at the beginning of the term, the Juniors with a membership of one hundred and forty-five, the Seniors with a membership of eighty. Both societies are doing good work.

A meeting of all the committees was recently called and instructions given as to the work of each, since which time these committees have been earnestly engaged in the performance of their various duties.

The prayer-meeting committee and temperance committees of the Senior society, in arranging a programme for last Friday, combined the subjects of temperance and Christian patriotism, and an enthusiastic temperance meeting was held.

How we wish some of the readers of the MAGAZINE could look in our prayer-

meeting some Friday afternoon.

There is an encouraging attendance at at the Sabbath services, our chapel being filled to its utmost capacity almost every Sabbath. All, old and young, remain for Sabbath-school, which meets immediately after preaching service.

The two lower grades have adopted the L. S. S. A. P., and the result is an increased and more regular attendance of the pupils. A series of meetings began yesterday and will continue through the next two weeks, and we look forward to the outpouring of the Holy Spirit.

Will not the readers of the MAGAZINE pray that we may have "showers of blessings?" Not only that sinners may be brought to a knowledge of the Saviour, but that we who profess to know Him may be brought into closer relationship with Him.

MARY WALKER,
Chairman Literature Committee.

Waitsburg Academy.

BY MISS INA L. ROBERTSON.

SINCE returning from the East, it has been gratifying to receive a number of letters enquiring after the work and needs of Waitsburg Academy. Such letters always call forth thanksgiving and praise to God for the interest thus evinced, and work grows easier and burdens lighter as we realize that friends whom we have not seen and may never meet on earth are praying and planning for the success of this home missionary enterprise.

The causes which led to the establishment of Waitsburg Academy, Waitsburg, Washington, were set forth in an article in the MAGAZINE of May, 1893, by Rev. W. G. M. Hays, D. D.

Each succeeding year emphasizes the importance of this school in connection with building up the cause of Christ and the church in this isolated and needy section; but it is our wish to write to-day not of the past so much as of the present necessities and the future outlook of our academy.

Much has already been accomplished, and the history of Waitsburg Academy is but a record of God's faithfulness in caring for His own cause, and the workers are fast forgetting the days of anxiety, and the nights of "thick darkness", in the joy of present blessings.

For years our academy building has been inadequate to our needs. Our students were often crowded together under conditions most unfavorable to good work, either on their own part or that of their instructors. Many eager to attend school were prevented by lack of boarding facilities, and we had reached that point where a forward movement was essential to the further success of the school.

For two years past, prayer has been made "continually" that God would raise up friends to our young institution and send us the means for enlargement.

Young men and women, led to a saving knowledge of Christ by means of this school, besought the Lord with an earnestness born of experience that the treasury might be filled in behalf of Waitsburg Academy. And today, dear friends, we are most happy in having our petition answered. Sufficient means have been secured to enable us to go on, the plans for our new building are already drawn, and we look forward to celebrating our tenth anniversary by dedicating a beautiful and commodious structure to the service of the Lord along the line of Christian education.

We wish we could express our thanks to those who have made this possible. Especially would we speak words of heart felt gratitude to the women of our church who showed the broadness of their Christian sympathies and their appreciation of the needs of our home mission work in this great Northwest by voting an appropriation of $3,000 to this school. The payment of this sum has meant more to

us than those unacquainted with the field can understand. We trust many members of the W. G. M. S. may be able at some time to visit Waitsburg and see for themselves the work they have so materially aided.

We regret that our new building cannot be completed this fall. Only the foundation can be finished, as the brick superstructure must wait until the winter weather is past. We hope to send cut of the finished structure to the MAGAZINE.

Our needs are yet manifold, but compared to our condition one year ago they seem of little consequence, and will, we believe, be readily supplied. Our buildings when completed must be furnished. Desks, dictionaries, maps, charts, apparatus for the study of science, must all be provided. Then our dormitories must be made ready for occupants, and this will require considerable outlay and labor. One writer asks if we would like to have bedding prepared and shipped to us. The excessive freight rates do not make this practicable. The cost of sending things from Chicago westward is so great that it is generally better to send the money and let our missionary society here buy and make such articles.

Another friend inquires about books. We are always glad to have them—good, readable books calculated to interest young men and women—these are always acceptable, but in sending please prepay charges, unless by special correspondence the academy understands and agrees to meet them. Our young women have provided a large, substantial bookcase which they are eager to fill for the benefit of the school. A number of books recently donated have already contributed great pleasure to our students.

Our reading-room is supported by young people's societies and friends throughout the church. Perhaps nothing we have has proved so attractive to the majority of our scholars as the periodicals found in our reading-room. From "Harper's Weekly," "The Forum," "Review of Reviews" and "St. Nicholas," our young people have acquired a taste for the better class of reading matter, and the avidity with which these magazines are read would surely give pleasure to the donors.

The outlook for the Waitsburg Academy was never so bright. We can care for only seventy-five students this year, and fifty-four of that number are already in, the others to come so soon as the fall work is done. This number is exclusive of the music department, which is well filled. The towns-people are enthusiastic in their support of the school.

Warm words of praise are spoken for our principal, Rev. J. A. Keever, and all seem to feel that a new day is dawning for the academy. Church services are well attended, the house being filled morning and evening. The large per cent. of men in attendance is noticeable. A gentleman from the East recently visiting us said he had never attended church in any place where the audience was so largely composed of men.

A systematic study of the bible is conducted daily, and a class has just been formed to meet each Friday evening for bible research and to learn better to sing our "Bible Songs." A spirit of earnestness and devotion pervades both church and school.

Six years work in and for Waitsburg Academy have convinced us that the work is of God's own planting and has ever enjoyed His fostering care. Faith in Him has won the victory over past difficulties and discouragements, and to-day we rest our cause in His hands, assured that He will do "exceeding abundantly" for us "above all that we ask or think."

Further information concerning the work will be cheerfully furnished by the writer, at Waitsburg, Washington.

FOREIGN MISSIONS.

Letters from India.

The following was sent us by Mr. G. B. Wilson, of Aurora, Ill., at the request of his sister, for publication in the MAGAZINE.

DHARMSALA, INDIA,
September 28, 1895.

YOU request a brief account of the growth and progress of the work in India and my part, or place, in it, as well as our present need of more laborers. The early history of our mission is well known through Dr. Gordon's book; so I will begin where I came in touch with it. But having to depend on memory, and no mission report at hand to refer to, I may make some mistakes.

In company with Rev. Dr. Gordon, Dr. Barr and Miss McCahon, I landed in Bombay, Dec. 5th, 1875, and we reached Gujranwala on the 12th. So much of the country all the way was sandy and barren, or white with saltpetre, that I looked with anxiety for our landing place, and was delighted to find Gujranwala surrounded with great wheat fields and full of trees and beautiful gardens. We were met at the station by some of our missionaries with their carts, and took our first meal with Rev. Scott, who had preceded me a year. Rev. Dr. McKee and Misses Calhoun and Gordon were also in the station to give us a welcome.

My part in this great work was for the eight and one-half years (after my first year in the study of the language) in the Gujranwala heathen girls' schools; three years in connection with Miss Calhoun, and five and a half years with the help of two native ladies, Eliza and K. M. Mookerjee. At the end of this time I went home on furlough, and Miss Mookerjee, with the help of her two neices, has continued the work in these schools. As to the spiritual results of this school, if one soul is more precious than the whole world, then we may rest content. During my furlough in America, one of the girls, who had been an enquirer, with Eliza's help escaped to Jhelum and was baptized, and has remained a consistent Christian. Being a Mohammedan, her baptism caused much stir in the city.

We believe there are many hidden believers among these pupils who may never be able openly to confess Christ, but the great day will reveal them. I grew very much attached to my pupils and native helpers, and many tears were shed on both sides when the time came to leave them. On that sad day there were two who bid me goodbye at the train who had gone to their heavenly home before my return—Mrs. Martin and Rev. Swift. And Rev. Dr. Gordon died about the same time in America.

Since my return in November, 1887, I have been associated with my sister in Gurdaspur, and have taken up a new line of work—that of zenana-visiting and itinerating in the villages. The former we do in summer, the latter in the winter. Tent life is rather fatiguing and gets monotonous after a few weeks, but it is a healthy, interesting life, and we like it beeause we can do the greatest good to the largest number. During these eight years we have visited and proclaimed the gospel in over two hundred towns and villages, twenty-seven of which contain native Christians. Besides spending much of our time in teaching the Christians, we seek out audiences of women in their courts, lanes, on the highways, or at wells, and reach about five thousand adults every year with the message of salvation.

At first we were usually received with suspicion and curiosity, and a hearty welcome was the exception; and visiting a village for the first time even yet tries our faith and courage. But after the confidence of the people was gained, and

they discovered that our object was only to impart to them heavenly wisdom, they began to treat us as friends, and annually expect us. Often now with their glad salaam we hear, "Here come our friends; set a charpai (low-bed) quickly for them." Some chide us for staying away so long, and say, "Why do you not come oftener?" We used to think if we got one hearing in a village we did well, but now we are invited from house to house and reproached if we pass any by who before received us. And we have become much attached to our simple-minded villagers—Christians and heathen friends. Twenty-five of our Gurdaspur Christian girls are in attendance at the boarding-school in Sialkot, and several ex-pupils are married, teaching in their villages.

Now as to the need of more laborers. It is well known that a man can not be in several places at one time, nor take up several lines of work and do them all as well as if he had but one. At present all our missionaries have "too many irons in the fire." Dr. Martin has to superintend the work of Sialkot district and is supposed to itinerate and preach in it four or five months every year; at the same time superintend a boys' city school ten months, teach in the Theological seminary four and a half months, and act as sub-treasurer of station, and general treasurer of the mission. Dr. Barr has his hands full with the Training Institute, in which there are 150 boys. Revs. Morrison and Porter have each a large heathen boys' school to superintend, beside other work of a pastoral nature. Rev. Scott has Bhera and Jhelum district to superintend, work in, and oversee the building of a church and hospital, while the younger missionaries find very little time to study the language with their city or district work and building.

Three of our missionaries need to go home on a furlough in the spring, and two of the single ladies. This will leave only seven missionaries on the field and eleven ladies, beside the new ones coming out, and as there is only one missionary family returning, and one single lady, six more of each kind are much needed at once. We hope two of each kind at least will be sent to us this fall. We have a large staff of native helpers also; almost every one who can read is put to work, if such are suitable. I hope you will hereby understand something of the extent of work and our great need.

Truly the work is great and the laborers are few, and we would ask you to unite with us in praying the Lord of the harvest that he would send forth more laborers into His harvest. As ever,

Your Affectionate Sister,

CYNTHIA E. WILSON.

DHARMSALA
September 13th, 1895.

MY DEAR FRIENDS:

ALL our lady missionaries arrived here in safety, about the 20th of August, for their vacation, except Dr. S. E. Johnson, and they are to hasten down to prepare for the Panjab Sabbath-school convention, to meet in Sialkot just before our annual mission meeting.

The new missionaries came up early in the season to devote themselves to the study of the language, as they are not required to take charge of any work until they close their first year in the country. After beginning work their time for study is very uncertain.

We have had an unusual amount of sickness here this season, chiefly among the little ones, who required much careful nursing and watching day and night for two months or more. The new missionaries being present kindly gave much of their time in caring for the sick, although this necessarily kept them back in their studies. Our English

neighbors also gave us much kind help in this time of need. The sick have now all either recovered or become convalescent, and those who are soon to give in their examinations are busy preparing for it; some for the first year and some for the second year course. Some of the ladies who were ill when they came up have improved much by the change from excessive heat to the cool mountain air; from shutting the house up all day to keep the heat out to keeping fires to get warm. One cannot realize the difference until they experience it. I will now quote from my diary

SOME ITEMS OF DOMESTIC LIFE.

Zainab, a young Mohammedan girl of 16 or 18 years, had received her education in one of our city girls' schools in Sialkot. Her younger brother, Sandy, was a teacher in our city boys' school, where he had previously received his education; and receiving wages as a teacher, he had always shared his money with his widowed mother. But Sandy died young, and his mother mourned his death exceedingly and would not be comforted. Zainab had an elder brother who was married, but still living under his mother's roof, which it is customary to do for a number of years after marriage. This brother did not bring money into the family like his brother, and he was not kind to his mother and sister. His wife died of cholera, and Zainab too was taken and she was very ill for some time, but eventually recovered. She was a grown up, fine looking Kashmir girl, and now it was time for her to be married. She would have been married younger had they not been poor, and her married brother was quite angry that she had recovered from cholera, because the expenses of the marriage would devolve upon him. Zainab eventually was married and went to live with her mother-in-law in Wayirabael, a city 25 miles west of Sialkot. Zainab had always read a portion of the Bible with me when I visited her, but her mother paid no attention to our reading. One day, sometime after Zainab had left, I called on her mother and inquired for Zainab. She very sorrowfully told me that Zainab was going to pay them a visit. I congratulated her on again seeing her daughter, as I thought she must be very lonely without her. She replied, "I will have to give her a present of some clothing, and how can I get it?" They have a system of giving presents, which is in appearance generous, but it is obligatory and often burdensome to the poor.

One day in the village of Hajipore I saw an old lady coloring some cotton cloth to be made into kiortas, (coats.) She said that her eldest daughter-in-law was to visit at the house of a relative in Sodra and that she must take with her a garment for each one in that family, as it was the custom that when an elder person visited a younger relative she is expected to bring presents, and knowing that I was an elder sister in my family, asked me what I took when I went to see my relatives. I replied that we were not under such obligations, but gave when and what we pleased.

They also give at weddings rice, sugar butter, etc., by weight. I have seen one weighing out these articles and another writing down the account in a book, and this was all to be paid back when there was a wedding at the house of the one who received these gifts. It reminded me of the passage in Luke 6:34: "Sinners also lend to sinners to receive as much again."

I have been much interested in the accounts of the Ramadan fast given by our missionaries of Egypt. We have much the same here, though our Moslems being converts from Hindostism are not generally as orthodox as those of Egypt. One day in time of the Rama-

dam fast I was visiting in Sialkot and saw a Mohammedan woman eating the kernel of a mangoe and asked her, if she did not keep the fast? "No," she replied that she could not "because her husband had no employment and she had nothing to eat." Anyone who has read the letters from Egypt will understand that although they fast rigorously all day they eat plentifully at night and have a feast at the close of the fast.

Yours in the same cause,

ELIZABETH G. GORDON.

Letter from Egypt.

CAIRO, EGYPT, Sept. 28, 1895.

AFTER a needed rest out of Egypt, it is pleasant to be back and at work again. After seeing the green fields and rain, and breathing the bracing air of Scotland, Ismailia seemed very warm, the glare very great, and the streets and air very dusty. This may be said of Cairo as well, but here great efforts are made to keep the dust down by sprinkling the streets. A person notices poverty here too, after coming from a Christian country, and the unkempt appearance and bad health of so many of the people. But there are many warm hearts here, besides those of our own missionary circle, and the welcome given by some of these has made it seem worth while to bear a good deal of heat, etc., so as to be allowed to work among the Egyptians.

Dr. and Mrs Harvey arrived here Aug. 29th, having come overland to Marsailles, and thence to Alexandria. Miss Lulu Harvey and her aunt and I came by long sea route, and reached Cairo on the 18th inst. The weather at that time was very hot, but after a few days it moderated and every one was glad of the change.

The three girls' schools opened the 2nd of this month, and the attendance is good, although this is a month when feasts come, and other customs that keep the girls at home. The Bible work in my districts has not seemed quite so promising as at some other seasons. One of my best teachers has not been at work for some months, owing to her eyes failing her after a severe attack of diphtheria. Another, a good woman, has been sent to Mansoura to teach women there, and we hope she may be as well liked there as here. She looks slow and unlikely, but she seems to have the Spirit in her. One of her women connected with the church in the summer, and two others are talking about it. Three of her pupils lived in a street where there was a community of disreputable people who used to annoy her. She made this a subject for prayer for some time, and her faith was strengthened lately, when the police put them out of the street. I am anxious to get a new teacher, with some religious experience for the Koolalie district, but it is very hard to get one. Yesterday I asked an educated young woman if she would teach among the houses, and her mother said, "Oh, no, people will talk against us, and no one will marry my daughters." I heard of a widow who came from a town in upper Egypt, and thought I would have a good teacher in her, but to-day when Mrs. Harvey and I went to visit her we found that though of the same name and town, this woman cannot read, and is not a member of our church, although well inclined.

My first visits after my return were to some of those who had lost relatives during my absence. How often we are reminded that our time is short, "The night cometh when no man can work."

ANNA Y. THOMPSON.

Rev. Henry Loomis, the agent of the American Bible Society in Japan, has secured permission to distribute Bibles in all the garrisons in the empire, and has already circulated thousands of copies.

FOREIGN NEWS BUDGET.

By Mrs. Mary B. Reid.

Miss Carrie M. Buchanan, who kindly collects news items and Egyptian correspondence for the News Budget, writes from Assiout:

Last Sabbath, Oct. 5th, the Asyoot congregation welcomed back their pastor, Rev. Mr. Maawad, who had been away on a short vacation. Although the pulpit had been well filled dnring his absence by an able young licentiate, yet the glad faces seen in the congregation showed something of the warm attachment between pastor and the people. The congregation is rapidly growing, and the pastor and missionaries have much to encourage them. At the last communion seven young men were received into the church, and one of the large girls in the school has just asked for admission and will be received at the next meeting of the session. Many of the older girls are members of the church, and it is hoped they are being trained to take their places in christian homes, also to become active workers in the Master's vineyard.

The subject for the school prayer-meeting to-day was, "The power of a mother's influence." After the meeting a mother who had come in for the afternoon eagerly went to Miss Hogg and most heartily thanked her for the help she had received from the meeting. Egypt needs homes. That precious word home, which next to mother is the sweetest word in our language, is not found in the Arabic. Very, very few Egyptians have homes as we understand the word. In your prayers do not forget this homeless people.

Mrs. A. E. Nichol, of Luxor Station, writes:

Returning from our vacation we found some discouragements. Still there was much to incline us to go forward and again put our hands to the plow. On the homeward journey we met a young man who had been a charity pupil in one of our mission schools, and was afterward employed as teacher in the school. He was then on his way to Esneh, having accepted a position in the government school. This will require him to work on the Lord's day, very contrary to the instruction which he received in our school.

We had hoped on our return to find the Luxor church near its completion. Instead everything was about in the same condition we had left it. The erection of the building has been prevented by Moslem officials on the pretence that a part of the lot is needed for a street. The erection of a church at Kena has been prevented by a similar pretence, viz., that the church building would be too near the government buildings, while the law only limits the distance from a Mosque or Moslem cemetery.

At Kena the Copts have made a second attempt to establish a Coptic school and break up the Mission school. An impetus was given to the movement by the harangues of a zealous young Copt employed in the government school. Moved by his words the chief clerk of the province so influenced and threatened the people that the means was secured to erect a fine and commodious building. Since its completion large salaries have been offered for teachers, the chief aim of which was to secure the head teacher of our school. Though thus far our teacher has held to his post, the result remains to be seen.

We are happy to report that the boys' school at Luxor is in a better condition than it has been for several years. The boys acquitted themselves nobly at a late examination, and much credit was given to the teacher who has gained the confidence of the people.

The girls' school is moving on in the usual way, but there is always this discouragement: the larger girls are taken from school just at the age when they might comprehend and accomplish much in their studies.

The people of Koos Bahguarah and Assouan are calling for teachers, but it is a problem yet to solve how they are to be secured when custom so hinders girls from leaving their homes to teach.

Mrs. Finney says of work at Mansoorah:

We seem to be having many things to be thankful for in our district just now; at least more than ordinarily. The thing that most rejoices our hearts is, that at last we have an organized congregation here, and last Sabbath a call was made out for a pastor. We have reason to believe that the young man called Makhiel Badur will accept, and that we will have him among us before many months have passed. The call was most hearty and unanimous, and we are hoping that through his instrumentality great blessings are in store for Mansoorah. When he has taken charge of affairs here, Mr. Finney will be free to spend the most of his time in the out stations, a thing he has long been desiring.

Another thing that we are especially thankful for is the new Bible woman who has come to assist Werda in her arduous work among the women. A third thing for rejoicing is the opening of three promising new stations in the district. The whole district seems to be opening up to Christian work. This is largely due to the faithful work of our colporteur, Uncle Mena, who for many years has been visiting through out the district. He is a man of zeal and piety and is one of the new elders in the Mansoorah church.

The schools are full and the teachers are doing good work. We trust that a time of better things is drawing near in the Delta.

Miss A. Y. Thompson gives incidents in zenana work at Cairo:

Yesterday in my house visiting I called with one of the Koolalie Bible teachers on the wife of one of our former Mohammedan pupils, now a railway official. She and her neighbor had given up lessons for a time, because the teacher could not go to them every day. At least that was the reason they gave me, but they said for my sake they would begin again. The young neighbor is the second wife of a man who married her the eighth day after his first wife died, and the two women were sisters. This is allowed by Mohammedans, but the Copts forbid marriage with a deceased wife's sister.

On Thursday of this week, one of our blind pupils, a member of our church, asked to be allowed to teach the Bible in four or five houses, so that she might pay for her wheat, (which she eats in bread,) which she reckoned to cost about fifty cents a month. She is a worthy person and has been engaged for the work, and a small, poor boy, who seems unable to learn anything in school, has been secured to lead her about.

Miss Ella O. Kyle writes of school work:

The girls' boarding school reopened Sept. 2nd, and 104 girls were enrolled the first day. It is the

best opening we have yet had, and very encouraging that the girls appreciate the importance of entering promptly. This is the second week, and we now have 150 girls enrolled, 47 of whom are boarders, the remainder being day pupils. Miss Saada Saba, a former teacher, has returned to us, and we are hoping to accomplish much for the Master. Much of the success of our school depends upon our native helpers.

There are many calls for teachers from our boarding school, but it is very difficult to supply the demands. Very recently it was with much effort that a Bible teacher was secured to go to Mansoorah. This is also the time for Egyptian wedding bells. In asking about the return of some of our older girls, I almost dread the answer lest it be, "She is engaged." Early marrying seems an incurable disease in tropical climates.

We are looking forward to a pleasant communion the last Sabbath of this month. One of our boarders has asked to be received into the church.

Our hearts have all been saddened by the death of Herman Strang, who was called to the heavenly home the morning of the 4th inst. His beautiful christian character, humble submission to the Father's will, his patience, trust and strong faith in the Saviour, were lessons to us all. Could he have lived to have seen the dear mother who was hurrying to be with him, his only desire would have been gratified, but sad to say he passed away just two days before her arrival. This is another of God's mysterious providences, and though we may not see why, we know that it was the Lord's will and do say "Thy will be done."

From our India field Miss M. J. Campbell writes, under date Sept. 23, from Laka Himalayas:

To write a letter and tell you all about the pleasant time our band of eleven is having in this high, rocky spot would be an easy task, but I am only to give one little item for the Budget. How tantalizing! Great jagged peaks of the highest mountain range in the world rise before our tent doors. Peaks 14,000 feet high—peaks even higher, and in the gorges, glaciers gleaming in the bright sunshine, clouds rolling up from the Kangra Valley, great flocks of sheep coming down so easily from the pass so far above us, mountain tops piled high with immense granite rocks—these are only a few of the beautiful things we have to enjoy during our three days stay.

Yesterday, the Sabbath, was spent quietly in camp. Dr. Barr told the little group of shepherds who were with us of a Saviour for sinful men. They exclaimed again and again, as some truth touched their hearts. It is not often these men of the mountains have an opportunity to hear of Jesus. With so much in nature to draw their hearts to the Creator it is strange how these poor people can still worship the hideous images made by their own hands, or present offerings to some painted rock.

In the evening as the peaks stood forth in splendor, and we sang God's own songs telling of his greatness and glory, Mr. Morrison directed our thoughts to some of the "mysteries of God" over which we are placed as stewards What great treasures have been entrusted to us! We have so much; these people so little, How great the responsibility resting upon us! Which one of God's precious truths shall we give to this shepherd who knows much of life in the dangerous places of these mountains? How earnestly he listens as he hears of the Good Shepherd who gave his life for his sheep! He understands something of the love that prompted that sacrifice; may God's spirit teach him the whole meaning of this precious parable.

At this date, Nov. 1st, the missionaries of the India force are all back at their posts, save those who are now on their way home, for needed climatic changes, viz., the families of Rev. Morrison and Holliday.

A brief letter sent back from the steamship Furnessia after it had sailed out from New York, reported a very happy missionary party on board. The farewells had all been said; the loved ones committed in prayer to the care of the loving Father whose eye never sleeps, and whose hand controls the winds and waves; the little pilot boat would soon cut loose from the great ship.

Press telegrams have reported the Furnessia off the coast of Scottland, and by the time this number of the MAGAZINE is received those of the missionary party bound for Egypt will have received a glad welcome, and the remainder will not be far from the shores of India.

OUR JUNIOR MISSIONARY SOCIETIES.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Small Beginnings.

A traveler through a dusty road strewed acorns on the lea;
And one took root and sprouted up, and grew into a tree.
Love sought its shade, at evening time, to breathe its early vows;
And age was pleased, in heats of noon, to bask beneath its boughs;
The dormouse loved its dangling twigs, the birds sweet music bore:
It stood a glory in its place, a blessing evermore.

A little spring had lost its way amid the grass and fern,
A passing stranger scooped a well, where weary men might turn;
He walled it in, and hung with care a ladle at the brink;
He thought not of the deed he did, but judged that toil might drink.
He passed again, and lo! the well, by summers never dried,
Had cooled ten thousand parching tongues and saved a life beside.

A dreamer dropped a random thought, 'twas old and yet 'twas new;
A simple fancy of the brain, but strong in being true.
It shone upon a genial mind, and lo! its light became
A lamp of life, a beacon ray, a monitory flame,
The thonght was small; its issues great; a watch-fire on a hill;
It sheds its radiance for adown, and cheers the valley still!

A nameless man, amid a crowd that thronged the daily mart,
Let fall a word of Hope and Love unstudied from the heart;
A whisper on the tumult thrown—a transitory breath—
It raised a brother from the dust; it saved a soul from death.
O germ! O fount! O word of love! O thought at random cast!
Ye were but little at the first but mighty at the last.

—*Charles Mackay.*

An Eleven Year Old Junior.

By Miss Fannie Williams, Salem, N. Y.

HAVING been asked to contribute an article to this Magazine telling of our methods of working, I gladly comply, considering it a favor to be allowed a place in its columns. I will premise what I have to say by remarking that, while we have not taken out a patent on our arrangements, and are perfectly willing that our ideas should be copied, at the same time we do not set forth our way of doing as the best—none others worth trying; it works well here; different plans suit in different localities.

To begin with, our society had its origin in the children themselves; it was their thought in the start, their own "getting up." Very likely that is the reason why they "do not tire of it week by week;" they feel the responsibility of continuing it, more perhaps than if their mothers or aunts had come together and suggested organizing a Junior auxiliary. Events have proved that it was no other than the Holy Spirit breathing into those young minds the wish to begin. Surely it was not a mere human movement, nor simply a childish whim.

The place where it originated is an encouraging point—a small village and by no means an enterprising one. The church to which the society is attached has a widely scattered congregation. The bulk of it consists of the families of farmers who have to drive two, four, six miles to worship. When it is suggested that a "Junior missionary" shall be begun in such a rural population, the objection is usually uttered that it is impossible to get the children together. "Where there is a will, there is a way." You would emphatically assent to that truth were you present at one of our "Quarterlies," when the mothers bring their babies from long distances; or were you to drop into an ordinary work-meeting of a Thursday, where twenty-five or thirty boys and girls are no unusual sight, their ages ranging between five and fifteen; surely a fair proportion out of an "active membership" of forty odd. Then, the room where they assemble has no special attraction—the "session-room" up-stairs, arranged for the adult prayer-meetings. No small, low chairs for little people, no bright pictures on the walls; the only adornment, a clock at one end, the photograph of the memorial hospital at the other. But the children adapt themselves to the situation; they sit on the stairs when the chairs seem hard and high; they group themselves around the low platform on which stands the desk; they make the air cheerful with their pleasant chat after the "opening exercises," trying very hard to remember that it is a sacred place, and checking themselves and restraining each other, if a merry thought suddenly causes too loud a laugh.

Any one who has much to do with children must have observed what creatures of habit they are. Although fond of a certain amount of variety, they dearly love to do the same things over and again. A plan which has pleased them one year, when the season comes around once more, you will hear asked for

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"Aren't we going to dress dolls, as we did last winter?" "Can't we crochet some more mufflers?" "Mayn't we sing the Bible song we did the other day?" It is very rarely one is met with the cry, "Oh! I am tired of that!" unless, indeed it is something they did not like in the first place.

We have found of great value a practice which, for want of a better name, shall be called "advertising;" not claptrap, sensational bringing before the public what we have achieved, but a constant, modest mentioning of occurrences. The regular attendance on the weekly meetings is due in a great measure to a notice read from the pulpit every Sabbath, the wording slightly varied each time, so as to catch the attention. The weekly papers contain an account of the quarterly services. When the time comes around the honorary members and the reserve corps receive notifications before the gatherings every three months. Those invitations are usually sent through the post-office. Some little trouble to be sure, but it pays. The reserves think much of having a letter addressed to themselves, and with pride announce: "I am coming to the church next week, and will bring my barrel"—(the receptacle for pennies.)

And regarding these we remark that the pretty mite-boxes issued by our W. M. S., Literature committee are admired, but being rather frail, do not answer so well for the "reserves" (babies and young children) as small wooden barrels. One mother gave the writer an insight into why these are such favorites; she said her boy liked something in miniature—a "make-believe." For instance, all children are charmed with a small flat-iron, a liliputian churn, a tiny stove, anything resembling what "grown-ups" use; they delight in *playing work*. It is an admirable trait in childhood, and is worth developing.

This same feature of character shows in every meeting. Each one likes to be the one chosen to pull the bell, whose rope dangles temptingly from the ceiling; that is, because he feels that he is of use. We say "*he*," for it is the function of the boys, rightly, but the girls beg it away. They like to select the song to be used that afternoon. The calling of the roll is a coveted honor, not so much because it brings into prominence the one who does it, as for the reason that she feels as though she were really *helping*.

Another thing to be remarked in the disposition of every child, is the craving for love. Many a time this takes outward form in that which *seems* selfishness, as when Mary wants a piece of work exactly like that handed to Anna, and pouts because it is not. The reason for dissatisfaction is not because Mary's is not so pretty or desirable, but because she thinks you care more for Anna in giving her the first piece. Children are often mis-judged, their feelings hurt, injustice done them. One has to be, oh! so careful, not to "offend" one of these little ones.

They love praise too, but it is not latent vanity or ambition which causes it to please them; it is the same craving for love. "Miss W. could not have thought much of our work yesterday; she never told one of us that we had done it well," a child was reported as having said to her mother one day. That experience was never repeated. It is always easy to find something to approve in work, however faultily done; you can commend a little girl for having *tried* to sew well, or a boy for having made an effort to cut a picture out straight.

Poor little things! they have so often to hear, "Don't! Don't! Don't!" at home and at school that in these gatherings for church work it seems better to

pass over everything that is not really wrong. Be as easy with them as possible; so they may come to love the place, the work, the aim, and are drawn nearer to heaven themselves while trying to bring others there.

Our Freedmen.

By Rev. J. M. Fulton, D. D.

LESSON 4.

Q. Where is the United Presbyterian college for the Freedmen located?

A. At Knoxville, Tenn.

Q. How many workers at Knoxville?

A. The Rev. J. S. McCulloch is president, with twenty other laborers.

Q. What work is being done?

A. Beside the college work, there is a congregation of eighty-eight members, a Sabbath-school of three hundred and seventy-one pupils and teachers, and a mission Sabbath-school of eighty-five persons.

Q. What is being done for boys and girls?

A. They have a Little Boy's home and a Little Girl's home where children are taught and trained as they would be in a Christian family.

Q. What other department is there of special interest?

A. There is an Industrial department; shop work, farm work and office work are taught. Each student spends from ten to fifteen hours at work per week in each of these departments.

Q. What else is taught in the Industrial department?

A. Sewing and dress-making as well house-keeping are taught.

Q. What other schools have we among the Freedmen?

A. We have a Normal School at Chase City, Va. There are three hundred and fifty-seven pupils, a congregation of one hundred and thirty-two members, a Sabbath-school of two hundred and eighty-two pupils, a young people's society of one hundred and a junior society of two hundred and twenty-three members.

Q. What other work is done at Chase City?

A. They have a Girl's Industrial Home where house-keeping is taught, and a sewing department where plain sewing, cutting, fitting and dress-making are taught.

Q. How many workers are there in Chase City?

A. Rev. John Moore, Ph. D., is principal with six teachers.

Q. Where have we another large school for the colored people?

A. At Norfolk, Va. The Rev. J. D. Work is principal, with thirteen other laborers. They have six hundred and eighty-eight pupils. All these are in the Sabbath-school, with one hundred and twenty-five others. The congregation has one hundred and four members.

Q. What else is taught the Freedmen at Norfolk?

A. They are taught printing. They have also a sewing school, as at the other stations.

Q. Tell us of another school for the Freedmen?

A. We have a Normal School at Henderson, N. C. Rev. C. L. McCracken is principal, with seven other workers. They have six hundred and two pupils, and six hundred and fifty in the Sabbath-school.

Q. What other work is done there?

A. They have a sewing department; printing is also taught.

Q. Name the other stations for work among the Freedmen.

A. We have four other stations conducted by colored people. We have three colored United Presbyterian ministers—Rev. Wm. Folkes at Bluestone, Va.; Rev. J. L. Cook, principal and pastor at Athens, Tenn., and Rev. C. H. Johnston, pastor, and P. C. Cloud, prin-

cipal, at Miller's Ferry, Ala., (see assembly minutes) and also at Prairie Bluffs, Ala.

Q. What new work is being undertaken?

A. The Women's Board is undertaking agricultural work at Miller's Ferry, Ala. A large farm has been purchased, and students will be taught how to farm, and an opportunity given them to work their way while getting an education.

Q. What can we do for the Freedmen?

A. We can read and talk about, pray for and give to, the Board of Freedmen's Mission.

Junior Missionary Rally.

On Saturday morning, Oct. 19, 1895, crowds of children in care of leaders and friends might have been seen wending their way up North Highland ave., Pittsburg, to the beautiful Sixth United Presbyterian church. The occasion was the annual rally of the Junior missionary socities of Allegheny and Monongahela presbyteries. At the hour for opening, 11 o'clock, about 800 were present, while many more came for the afternoon session.

After singing Bible Song No. 132, Clark Hines, a boy from the 7th church, Pittsburg society, read the 136th psalm, the audience responding at the end of each verse, "For his mercy endureth forever." After the devotional exercises, little Marie Baird, of Avalon, recited, "What Madie Did," in a very taking manner. Four girls from Hamilton ave., then recited "Far Away Voices," after which our general secretary, Mrs. N. W. Stevenson, talked to the children about "Our Special Work." (The Jennie Hastings Gillespie Memorial Building at Prairie Bluff, Ala). All adjourned to the lecture-room of the church to witness a hoop drill, given by the King's Daughters, a division of Shadyside society. An invitation was then extended to all present to remain for luncheon, prepared by the ladies of the Sixth church in the basement of the church. Plates, well-filled with sandwiches, cake and fruit were passed by young ladies, members of the different Junior missionary societies. Milk was served to the children and coffee to the adults.

The afternoon session opened with singing and prayer, after which Dr. R. M. Russell made a stirring address, telling the need of lady medical workers in the foreign field. Twenty members of the Etna society gave a selection called, "Little Lights." Dr. Maria White, who has been for years connected with our India mission, was introduced and told in a very pleasing manner of her work while in India. She had a girl and boy dressed as a Hindoo bride and groom and showed how the marriage ceremony is performed in India. Mrs. Albert Stevenson, the new Junior secretary of Monongahela presbytery, was introduced. She asked for the support of those present in her new and untried work. When the president asked all who would support Mrs. Stevenson to say "aye," a very hearty response was given. Miss Emma C. Lindsay then sang in a sweet, clear voice one of our much loved psalms.

Mrs. N. W. Stevenson, general secretary, then spoke in feeling terms of Mrs. T. J. Gillespie, who had occupied the position she now holds and who had been called home since our last Rally.

A banner had been offered in each presbytery to the society having the highest average attendance during ten months of the year. Ingram society carried off the banner in Monongahela presbytery, and Etna society received the one given by Allegheny presbytery. Shadyside society was presented with a banner for having the highest percentage of their members present at the

Rally, 110 being present out of an enrollment of 112. Rev. J. W. Harsha, of of 5th church, Pittsburgh, presented the banners, after an address in which he explained the meaning of a Rally. After singing No. 23, Bible Songs, the audience again adjourned to the lecture-room to witness a drill by the Boy's Brigade of Shadyside society. These boys were organized as a part of the mission band and now constitute one of the divisions of the Junior missionary society. Rev. McCulloch, of Hamilton ave. church, pronounced the benediction and all went home, at an early hour, well pleased with our third annual Rally.

JENNIE MUSGRAVE,
Pres. Jun. Missionary Assoc.

The Need of the Church To-day.—Pauline Consecration or Heroism.

BY REV. GEORGE E. HAWES, PORTLAND, ORE.

[Extracts from an address delivered at the Institute held in Columbus, Ohio.]

It was when a number of students of Allegheny seminary went to attend a meeting of the ———. As we entered the train we saw a number of young men, who we soon came to know as Princeton students. Among them was a man, who said to a group of us: "Have you any men in your seminary who are preparing for foreign mission work?"

We said, "No, none, no."

"Has your church no mission field?"

"Yes."

"Have they enough missionaries?"

"No."

"Why are none of you preparing to re-inforce the field?"

"We don't feel called."

"Do you think yourself called to the ministry?"

"Yes."

"Where are you going to labor?"

"We don't know."

"Would you be willing to work any place in the east?"

"Certainly."

"Would you be willing to go west?"

"If not too far west."

"Would you go to the Pacific coast?"

"We would rather not."

"Would you go to Mexico?"

"No."

And then Robert E. Speers looked to me as the angel of God with a flaming sword who had just driven us from Eden: "Then you men are not fit to work for God at all. The field is the world and the servant of God must be merged in his Master's will."

It has been my privilege to speak before congregations on that theme, which is dearer to me than any other—home missions, and at one place, after speaking, a man came to me and said, "I don't like what you say about helping people in other places. I think people ought to do like we do. If they want a church, build it; if they want a preacher, pay for him." I turned to the records of congregations—that congregation, and some for which I had pleaded, and I found that the congregation to which that individual belonged averaged just $7.00 per member for all purposes, and those of whom I spoke averaged from $15 to $100 per member. I thought who wants the Gospel the worse? Who pays to have it? Who deserves to have it—those who are at ease in Zion, or these little bands set down in the midst of a Godless people, who are giving of their time and means to the cause Christ?

In the collection of masterpieces which hang within the walls of the church's past are two, which time cannot destroy. One is "Paul, the Tent-maker." What a story it tells. A man with a great conception of humanity's needs, and divinity's power, working by day to earn enough to help him tell by night of one mighty to save. By the memory of that picture who can withhold? By the vision of the toiling apostle who can refuse

to consecrate his wealth? If the church could but see him—him whom they claim to honor; if they could but see him as he was—a man whose all was the Lord's, the great everlasting cry of lack of money would never more be heard. The coffers would be filled to overflowing with means.

The other picture which comes into view is "Paul entering Rome." Young people, these two pictures must be distinct in the church throughout — a church working to make money to spread the gospel, and a church going to spread the gospel. I fear to say what I must say, lest I be misunderstood, but truth demands it. We present the peculiarity among churches of having quite as much money as we can spend upon the forces we can put in the field. I am persuaded that God is calling particularly loud to-day for workers from our denomination. I believe our success and growth in the next generation is conditional upon the way in which the boys and girls on the farms and in the homes, the youth in our schools and the young men and young women in our colleges, listen to the voice out of the clouds and go forward to serve Christ. That is a loud call which has come from India, yet again for men and women.

Think of it; a church whose opportunities are unlimited by the number of souls to whom the gospel can be preached, a church with means at hand to send out the laborers, and yet the call growing louder every hour and none to respond. The unusual sight is presented of a Board trying to induce men whose lines in life seem determined, to leave successful work to go into the fields abroad. Would these things be if we had a church giving its sons and daughters to God to use wheresoever he will? Something is needed in this hour to bring this condition to an end.

The same is true in the home work. It is positively suicidal for our church to organize a new station. Every man advanced to the front means the practical abandonment of some point now manned. You can't spread seven hundred men over nine hundred preaching stations. I hunted six months to get an available, desirable man to man one of the church's out-posts, and when at hast he was found, it proved to be what we knew it would be, taking a good man from one good point and leaving it unmanned to supply another point. If we had $150,000 to use for home missions we could not use it for lack of men. More doors all over the country have swung at the touch of our faith than we can enter. We are working as widely as our avaliable force will permit. We are not enlarging as we could just because we lack men more than we lack money. Where is the Pauline spirit in a church which cannot sufficiently re-inforce its ministry to enable it to do the work God offers them to do? We are better patriots than we are Christians. When men fell at the front in the days of war, when armies needed to be multiplied to hold points taken and take new points, the country, the village, the town, the city poured out the best brawn and brain it had to re-inforce those in the field. Oh! that the church would arise and send forth her sons and daughters; we might hold and advance until our name would become world known for zeal and devotion to the Master's cause. In our loneliness as home missionaries we can but think of our isolation, and after the vision of ourl ittle picket line on the Pacific coast, a line advanced one thousand miles beyond the far out-post which is in touch with the body of the church, I ask myself where are the men who will move out and occupy the country between? And then where are those who will sweep out beyond us, beyond Oregon presbytery, and establish the United Presbyterian church

where it soon must go—in Alaska? And who will step out beyond San Francisco presbytery and plant the standard in the Sandwich islands, and go sweeping on over the seas, to thus join the presbytery of California and the Punjab. Who has enough of Paul to want to preach in the regions beyond? Who will build on no other man's foundation?

But whatever we do must be done with the thought of honoring God and serving humanity.

EDITORIAL.

We can pray for our missionaries, and we can work for them and talk about the missionary work till we have interested others, but as we work and pray let us also give, remembering that

"Who gives himself with his gifts feeds three,—
Himself, his hungering neighbor, and Me."

An illustration of the fact that the ends of the earth are being brought together and the world is growing smaller and smaller, is seen in the circumstance that this number of the MAGAZINE, which contains the account of the sailing of the missionaries from New York, also contains a letter from Miss Kate Corbett announcing their safe arrival in Glasgow. When missionaries were first sent to foreign lands, the voyage across the stormy Atlantic was only accomplished in tedious sailing crafts, which often required three months for the trip!

Reports come to us that the supply of clothing and shoes received up to date in all our stations among the freedmen are below the needed amount, and that children are out of school on account of insufficient clothing. It will be well for societies to forward promptly. These barrels and boxes mean much to the needy.

Two things which ought to be done before January 1st, 1896: First, secure new members to the missionary society; second, new subscribers to the Missionary MAGAZINE. The skilled, intelligent worker is doubly valuable. See to it that each society may report these two things accomplished. This seems a little thing to ask, and yet could these two requests be met, what a gain! Who will report first?

Persecutions in Egypt.

THE last monthly statement of the secretary of the Foreign Board quotes from a letter written by Rev. J. Kelly Giffen from Tanta, Egypt, Oct. 19:

"The missionaries are all in good health at this writing, and the work in most places is favored with the Divine blessing. Just in this district we are having some rather annoying cases of persecution, but these are evident signs of life. The archbishop of this district, for the Coptic church, has been making an extended visit through the district, and has directed his special energies toward our work. This end will probably be for good, although just now it seems to hinder. The Copts are just at present very energetic in their efforts against the Protestants throughout the Delta. This is a note of warning to us, that we also may increase our efforts."

A little story of the late Robert Louis Stevenson, which is being handed round, is characteristic of one who was perhaps the most lovable of all modern men of letters, a man whom Mr. William Watson justly describes as the heir of Scott, "a mighty scion of his heart and mind." It is as follows:

He was visiting a friend, afterwards consul to Samoa, in Northern Vermont. This gentleman had a little daughter

about eleven years old, who very speedily became a devoted friend of the novelist's. In pouring forth her joys and sorrows in existence, she confided to Mr. Stevenson the woeful fact that she was born on the 29th of February, and therefore had enjoyed only two birthdays in all her eleven years. The poet sympathized not only in comforting words, but also in action. He meditated for a few moments, then went to her writing desk and drew up the following document:—"I, Robert Louis Stevenson, in a sound state of mind and body, having arrived at that age when I no longer have any use for birthdays, do give and bequeath my birthday, on the 13th of November, to Miss Adelaide Ide, to be hers from this year as long as she wishes it.

ROBERT LOUIS STEVENSON."

A good friend in Mt. Auburn, Iowa, writes:

"I do wish you the most pleasure and success in the work of the MAGAZINE. I know our Missionary society still enjoys the MAGAZINE as much as ever. We have this year so far taken the subjects as they came in it. The society is well attended—we have just one for the old, the young and the children; so we have a variety. The men attend and some are members. I often put one of them on one division of our subject with the women, sometimes two or four little girls to sing. The children do not speak on the subject, but occasionally the little boys give recitations, such as "The Little Foxes,' 'What God Gives a Boy,' etc. Sometimes I have one of the young ladies to give the current events in mission circles and church during the last month. These are interesting and much enjoyed, and it makes them read up. At the close of the programme a lap supper is served, which is limited to five things, and there is a fine to any one who breaks this rule."

We think if more congregations could adopt the plan used by this one, of resolving itself into a missionary society of the whole, a great and comfortable step would be taken for all parties concerned.

STUDIES FOR MISSIONARY SOCIETIES FOR 1896.

JANUARY.—Our Junior Societies.
FEBRUARY.—Giving, including Thank-offering.
MARCH.—Medical Work in Missions.
APRIL.—The Personal Element in Missionary Work.
MAY.—The Development of the Anglo-Saxon Race and its Obligation to Missions.
JUNE.—Incidents of Mission Work and Lessons to be drawn from them.
JULY.—Temperance, Its relation to Mission Work.
AUGUST.—The School as a Missionary Force.
SEPTEMBER.—Advance iu our Foreign Work in the Past Year.
OCTOBER;—Advance in our Home Work in the Past Year.
NOVEMBER.—Work Among the Freedmen and Indians.
DECEMBER.—A Century of Missionary Effort.

Program for January.

Devotions.

Opening Psalm.—144: 9. 10.

Scripture lesson.—Hannah's consecraion of Samuel. Read Samuel, 1st chap.; 2nd chap., 18 and 19 verses. Psalms and prayers arranged by leader of devotions.

Paper, 10 minutes.—Relation of Senior and Junior societies.

Paper, 10 minutes.—Influence of Junior work upon the church, the world, and the workers.

Three 5 minute exercises by members of the Junior society.

Roll call. Minutes. Business.

Closing Psalm. Bible Songs, No. 180. Psalm 121.

NOTE.

As letters of inquiry are being constantly received from congregations where new societies are being organized, the following excerpts from report of Junior missionary work may prove helpful:

In each congregation there are two missionary societies; or, if you like it better, one society and a branch. The Senior society is the Women's Missionary society, and the branch is the

Junior Missionary society. The Junior Missionary society is composed of all younger than the Women's society, which is again divided, according to age and sex, into Young Women's Missionary society, a boys' band, a girls' band, and into still younger bands of boys and girls. These bands may call themselves by any name they choose, but collectively they are the Junior Missionary society. Also to each society there belongs a cradle roll, or Little Light Bearers, as you may choose to call them. This is intended to include all children under five years.

* * * * *

The leader in each society, elected annually by the Woman's Missionary society, shall have general supervision of the work, arrange the members of divisions as to age, appoint the leaders of divisions, conduct all general exercises and preside at business meetings. Presbyterial secretary shall be appointed by the presbyterial society, and shall have charge of the Junior work in the presbyterial, and make a yearly report to the presbyterial society and to the general secretary. The general secretary shall be appointed by the Board, and shall report to the Women's General Missionary society, and shall use all available means for increasing and strengthening the work.

MRS. R. S. FINLEY.

REPORTS, Etc.

Report Women's Board for November.

The regular monthly meeting was attended by the 15 members. The usual opening exercises were observed.

The Literature secretary reports that they have received $20 for leaflets. Training School Committee, Mrs. J. A. Grier, chairman, reports discouragingly of the attempts of the committee to establish a training school in this locality.

Church Extension secretary is very busy with the business of this department, mainly applications for loans for parsonages. The Oakland, Cal., parsonage about completed. The money voted by the Board to Waitsburg Academy for the purpose of assisting in erecting dormitories, was ordered to be paid. The sum, $1000, was to be given to Waitsburg when $6,000 had been raised. Notice was received of the securing of this amount, and the matter of paying this $1,000 was left to the Board, with the result above stated.

The letters from the Warm Springs Indian agency are full of sorrowful news: the government schools at Simnasho were burned to the ground. This calamity has disarranged the plans for the winter's work, the children living too far away to be brought to school. This leaves Mr. Speer's family practically alone. Topeka, Seattle, Chicago and Spokane report several applications for home missionaries.

The land at Prairie Bluff, Ala., for the industrial work is not yet in our possession, but the probabilities are that before another month has passed that we will be the owners of this property, as all arrangements for the payments are about concluded. Rules for the management of this work were presented and adopted by the Board. The Freedmen's secretary was authorized to appeal to the church at large, and to societies, to aid in the purchase of this land at $8 at acre. Bluestone is reported to be in need of clothing, etc. Directions given in MAGAZINE.

A new Junior society organized in Andes, N. Y. Treasurer's report not given.

The Foreign secretary had just re-

turned from the East the morning of the meeting, where she had gone to bid farewell to the missionaries who sailed in October, and did not have a report ready to present, but had only to say that a note from Miss Corbett, on board the steamer, reported all the party on board and well.

MARY W. PORTER, Sec.

Treasurer's Report.

Receipts for the month of October, 1895.

Foreign.—Tuscarora, 3.45; Rock Island, Junior Mis. Soc. for Egypt, 5; 2nd Cleveland S. School, 8.25; Muskingum Pres., 21.50; Albany, Or., 10; 2nd Washington, Pa., 10; Peter's Creek, 2; Sandy Lake, 5; North Shenango, 5; Hoopeston, 10; Shiloh, 7.27; Tarentum for Egypt, 10; Emsworth, 12.

Foreign Specials.—1st Alleghney, L. F. M. S. pupils in Pressly Memorial Institute, Assyoot, 75; Muskingum Pres. pupil Cairo, 20, also pupil Sialkot, India, 2; Oakville, Or., pupil Sialkot, 12.50; North Ch. Philadelphia, zenana work Egypt and India, 50; 4th Allegheny, W. N. and Benev. Soc., Bible Reader Gujranwala, India, 100.

Foreign Salaries.—Miss C. E. Wilson, Keokuk Pres., 110.60; Miss Ella M. Gordon, Cedar Rapids Pres., 62.50; Miss Smith, Chetopa, W. M. S. 12; Miss Hogg, 3rd Allegheny, L. M. and A. Soc., 50; Miss Thompson, 1st Ohio Pres., 62.50; Muskingum Pres., 50; Miss Mame Martin, Steubenville Pres., 125; Miss McCahon, Chartiers Pres., 94.50; Miss Corbett, Brookville Pres., 10; Miss ——, College Springs Pres., 27; Miss Logan, Indiana Pres., 17.20.

Medical Work, India.—Memorial Bed Jhelum to the memory of Mrs. Sarah A. Reed by her children, Monongahela Pres., 600.

Home and Salary.—Tuscarora, 3.45; Guinston, 10; Mexico, 18; Big springs, 20; Rock Island, 10; Springdale, 5; Bellevue, 25; West Union, 5; 6th Allegheny, 25; 1st Allegheny, Y. L. A. S., 5; 9th Allegheny, 10; 8th Allegheny, 10; 1st Ohio Pres., 13; 1st Mercer, 12; Muskingum Pres., 23.50; 1st Washington, Pa., 19; Chartiers, 50; Sandy Lake, 5; North Shenango, 5; Unity, Chillicothe Pres., 5; Spring Hill, 10; Milroy, 4; 7th Allegheny, 10; Oak Grove, Allegheny Pres., 5; Deer Creek, 10; Tarentum, 2; Emsworth, 12; Aspinwall, 10.

Freedmen's and Salary.—Davenport, 6; 1st Ohio Pres., 8; Plain Grove for Miller's Ferry, 6; 1st New Wilmington, 6.23; 1st East Liverpool, 6; Venice for Miller's Ferry, 6.85; Sandy Lake, 5.

Prarie Bluff Memorial.—2nd New Wilmington, Junior Soc., 4.66.

Little Boys' Home, Knoxville, Tenn.—Scio for scholarship, 32, and for books and clothing, 10; New Jefferson, for scholarship, 32; and for books and clothing, 5.

Little Girls' Home, Tenn.—4th Allegheny, Y. L. A. S., 30; O. Y. P. Presbyterial Union College Springs Pres., 10.75.

Warm Springs Indians.—Loveland, 2; Bellvue, 13; Sewickley, 10; 2nd New Wilmington, 12; 1st East Liverpool, 6.55; Oakville, 2.50; Rushville, 5.

Church Extension and Parsonage.—North Henderson, 6; Topeka, first payment on loan, 50; 1st Los Angelos, 12; 1st Santa Ana, 8; 1st Chicago, 20; Wellsville for Detroit, 10; Clearfield on loan, 16; Findlay on rent, 39; Taylorstown, Y. P. M. S., 10; Sandy Lake, 3.25; Boyden on loan, 24; Milroy, 4; 1st Washington, Ia., for Detroit, 17.50.

Ministerial Relief.—Taylorstown Y. P. M. S., 10; Sandy Lake, 3.25.

Orphan's Home Allegheny.—3rd Pittsburgh, 50.

Memorial Hospital Allegheny.—Salem Junior M. S. or Young Helpers, 5.50.

Aged People's Home.—Sharon, 5.

Pittsburgh Syrian Mission.—Salary, 45; rent, 9; incidentals, 4; all by Monongahela Presbyterial Society.

Contingent Fund.—1st Ohio Pres., 2.

E. J. SLOAN, Treas.

THE following resolutions were adopted at the convention of the Young People's Union, held in Hamilton Avenue Church, Pittsburg, October 1, 1895:

"We believe that the instruction of our children and youth in the knowledge of God's Word, and their training for the Christian service, is one of the most important departments of Christian activity. We therefore recommend:

"1. That in all our congregations Junior work under some form of organization be given an important place.

"2. That in congregations where Junior Missionary societies are already organized and doing effective work, there does not seem to be any need of any additional Junior organization.

"3. That where there is no Junior organization, we urge that such organizations be formed as soon as practicable, either under the constitution of the Junior Missionary Societies or the Junior Union, as may seem best to the pastor and session, and to the active workers."

PRESBYTERIAL SOCIETIES.

Allegheny W. M. S.

Allegheny W. M. S. met at Etna, Pa., Oct. 10th. Twelve delegates to W. G. M. S. of 1896, were elected. A memorial was adopted, asking W. G. M. S. to take action preventing future appropriations to objects outside of regular mission work, or payment to any department of church work without previous consultation with the proper board. The bylaws of the Presbyterial were amended so that hereafter two of the delegates to W. G. M. S. will be elected from the Presbyterial at large, and the rest from the auxiliaries in turn. One hundred and ten dollars was pledged by individual members for the Allegheny Seminary Training School for Christian Workers. Members were urged to aid O. Y. P. C. U. in distributing tithe pledges. "Consecrated Womanhood" was the subject of three helpful papers, treating of woman as "Consecrated in Person," "in Property," and "in Service." The Presbyterial Secretary of Junior Work spoke on "Our Juniors," and Miss McKown, by request, gave an impromptu missionary address. Receipts by the treasurer for the past half-year were $3,596.15; disbursements, $3,429.61; balance, $166.64; offering at this meeting, $15.61.

JENNIE B. WALLACE, Rec. Sec.

Indiana Presbytery.

The W. M. S. of Indiana Presbytery held their annual meeting at Shiloh, Ind., Aug. 28th and 29th, 1895. The Secretary called the house to order, led in devotional exercises and announced that the president, first and second vice-presidents having notified the executive committee of their unavoidable absence, therefore the committee had appointed and gained the consent of Mrs. Rev. G. I. Gordon to fill the vacancy, and she, by request, immediately took charge of the meeting. A bright little miss of six tendered beautiful and most cordial welcome from the Shiloh ladies. A dollie exercise and also Junior exercises by two classes dis-

playing much pains-taking care upon the part of both teachers and pupils, were listened to with pleasure. The address of the evening was given by Rev. J. Knox Montgomery, of Cincinnati, subject, "The U. P. Church, What it is and What it Has Done." This was highly appreciated by a full house, many of whom were, with him, proud that they were United Presbyterians.

Roll call showed nineteen delegates, representing eight societies and two Mission Bands. Three societies not being represented. A most excellent paper on Missionary Literature was read by Mrs. Leander Logan, of Spring Hill. Missionary literature a necessity in order to perfect equipment for missionary work. An interesting discussion on Junior work was participated in by a number of ladies. Miss Fisher, of Richland, and Miss Kerr, of Rushville, reported of the work of Knoxville College and other schools for the Freedmen; the needs of the colored people. Justice was done to the dinner prepared by the ladies. The society was grateful for the generous hospitality of the Shiloh friends, and a number of us are very grateful to the Rushville friend for the marked attention both as we went and returned. Reports from the societies gave cause for encouragement, and our prayer is that we may be made more and more efficient laborers in the Lord's vineyard.

This closed an interesting, and we hope profitable session. to meet in Rushville in 1896.

MRS. G. I. GORDON, President, pro tem.
MARGARET L. LOGAN, Secretary.

Monmouth Presbytery.

A pleasant meeting of the Ladies Presbyterial Missionary Society of Monmouth Presbytery was held in Media, Nov. 5th. The forenoon session, after devotional exercises, was taken up with business. The delegates appointed to the next General Conventiou were: Mrs. G. G. Wilson and Miss Esther Mitchell.

The devotional exercises in the afternoon were conducted by Mrs. Hutchison, of Smith Creek society. The delegates to the General Convention at Jersey City gave a very satisfactory and entertaining report of that meeting, calling our attention to the important work recommended by the convention to the liberality and prayers of every woman in every missionary society.

An earnest paper on Junior work was read by the Junior secretary, Mrs. A. N. Porter, which led to a short conference later, when the question box was opened. "Lights and Shadows of our Mission," "Work in India, Egypt and at Home," were discussed by Mrs. Bailey, of Biggsville; Miss Mitchell, Kirkwood; and Mrs. Nichol, Ninth Ave., Monmouth.

The question box, conducted by Mrs. Nichol, brought up some subjects of local and others of general interest. After the adoption of suitable resolutions the meeting adjourned. Altogether it was a profitable as well as enjoyable day.

ETTA MITCHELL, Cor. Sec.

Iowa Presbyterial.

The North Western Iowa Presbyterial Missionary Society held its fifth annRal meeting Oct. 29th, in the Battle Creek church. Neither president nor secretary being in attendance, Mrs. D. Nicoll was chosen as president and C. G. Potter as secretary.

Devotional exercises conducted by Mrs. Nicoll.

A most cordial welcome was extended from the Battle Creek society through its representative, Mrs. Crawford. An informal response was given.

A very interesting letter from the President, Mrs. Hood, was read. A paper was read by Mrs. D. Nicoll, subject, "Lydia of Thyatira." Mrs. C. C. Potter read a paper, subject, "Missions, Their Needs." A paper prepared by Mrs. Fee, subject, "Our Missionary Magazine," was read. An interesting "Question Box" was conducted by Mrs. J. Brown. After prayer the society adjourned for dinner, which was served at the parsonage in a very hospitable manner.

1 p. m. Devotional exercises conducted by the president. Eight delegates responded to roll call. Encouraging reports were read from the different societies. Decided not to send a delegate to the Woman's General Missionary Society this year on account of the great expense. Moved and carried we send ($2) two dollars to the MAGAZINE committee. Mrs. C. C. Potter, of Ireton, was elected Presbyterial Thank-offering secretary.

The officers for the ensuing year are: President, Mrs. Ella T. Hood, Quinby; Vice-President, Mrs. S. R. McLaughlin, Rock Valley; Secretary, Mrs. Lizzie Gamble, Ireton; Treasurer, Mrs. J. Brown, Ireton. Collection was taken to the amount of $3.55. The kind people of Battle Creek are greatfully remembered by all for their generous hospitality.

The Society adjourned after a closing prayer by Rev. Potter.

MRS. C. C. POTTER, Sec. Pro Tem.

New York Presbytery.

The Semi-Annual Meeting of the Womans Missionary Association of New York Presbytery was held on Thursday, Oct. 24th, in the Newark United Presbyterian church.

The afternoon meeting was opened at 3.30 with devotional exercises, conducted by the president, Mrs. J. A. Edmiston, of Brooklyn. A member of the local society of Newark gave a very cordial welcome, in the name of the society, to the Presbyterial. The president in a few well chosen words thanked the society for their cordial welcome, and said that she knew that every one was glad to be there, to see them in their new church home and enjoy their hospitality. The roll was then called, when delegates from all the societies, except Pine Bush and Washington Hights, responded. After the reading of the minutes, report of Treasurer and the several Committees, we listened to a very excellent report of the Women's General Missionary Society, by the delegate, Miss Annie Hopkins. It seemed that we had the convention of '95 reproduced.

General business was then taken up, the most important of which was the undertaking of the half support of one of the out-going missionaries, Miss Adella McMillen.

At 6 o'clock we adjourned to the parlors of the church and partook of an excellent supper, furnished by the Newark Society. At 7.45 the meeting was called to order, and Mrs. A. R. Duff gave a Bible reading, setting forth very vividly, by Scripture, why and how we should praise the Lord.

[The "welcome" to the new missionaries followed, an account of which will be found elsewhere.—EDS. MAG.]

IN MEMORIAM.

Mrs. Jennie Curry.

A tribute of respect from the Ladies' Missionary Society, of Sugar Run Congregation, in memory of Mrs. Jennie Curry, who died Sept. 16, 1895.

Mrs. Curry was an energetic, earnest and efficient leader; whether in Missionary Society, the Sabbath-school, the Prayer meeting or the Mission Band, her influence was always helpful. Truly can we say of her: "She hath done what she could."

We extend our heartfelt sympathy to her husband and her two children, commending them unto the care of him, "Who doeth all things well."

As a society let us each one take as our motto: Mark 13:35-37.

MRS. M. ANNIE VIGOR, }
MRS. JENNIE CLELAND. } Com.

Mrs. Emma P. Hamilton.

A tribute to the memory of Mrs. Emma P. Hamilton, who died October 21, 1895, from the United Presbyterian Women's Association.

Mrs. Hamilton was a devoted member the of Association since its organization and met with cheerful courage every undertaking and gave a generous response to every call. She was for many years an efficient member of the Orphans' Home Board. Her lovely Christian character, her beautifnl and unselfish life, her interest in the Association, her zeal for the Master's cause, endeared her to all who knew her.

Through the long months of suffering she exhibited faith, hope and Christian submission to the Father's will.

To the sorrowing sister and brother we tender our prayer and sympathy, commending them to the Savior, whom she so faithfully followed.

"Precious in the sight of the Lord is the death of his saints."

Respectfully,
AGNES K. DUFF.
AGNES DORRINGTON, } Com.

Mrs. E. Y. Patterson.

It is with the keenest sorrow that we, as an Association, have learned that our much loved honorary Vice-President, Mrs. E. Y. Patterson, was called to her rest beyond the grave Oct. 18, 1895, and the Board of Directors, at a meeting held October 21st, appointed a committee to prepare the following testimony to her noble life and wonderfnl faithfulness in the service of the Master.

We feel that in her translation to the "better land," the Association has lost a wise counsellor, a devoted friend, a most generous contributor and a beloved associate. Her place in our meetings was seldom vacant while her health permitted her to come, and her voice was often heard in tender supplications for Heaven's blessing upon the work. We deplore her loss more than words can tell, and while we will miss the inspiration of her presence with us, we rejoice that her "evening time" was so light—illumined by the precious hope of the Gospel of Jesus Christ, which, through a long and useful life, had been the joy and comfort of her heart.

To our Orphans' Home she was an unfailing friend and a constant benefactor, and we feel it has sustained an irreparable loss.

We would extend to her bereaved children our deepest sympathy in the loss of such a model mother and would commend them to God's sure word of promise that "Like as a mother comforteth her children, so will I comfort you."

COMMITTEE.

Memorial tribute by Women's Missionary Society of 6th U. P. Church, Allegheny, Pa., on the death of Mrs. E. Y. Patterson, Oct. 18th, 1895.

Resolved 1. That we testify to her lovely Christian character, to her life long interest in the cause of missions; to her hearty co-operation in every work which had for its object the bringing to needy sinners the knowledge of Him who came to seek and save the lost; to her abundant liberality in contributing gladly to this end, and to her untiring zeal that never grew weary in well doing.

Resolved 2. That her faith in God; her hope, which was an "anchor of the soul both sure and steadfast, entering into that within the vail;" her charity, which thought no evil, her tenderness with the erring, her sympathy with the poor, her humility, her thoughtfulness for others, her kind and tender care for the sick and sorrowing, her prayerfulness, and her efforts as a most faithful and efficient worker furnish us an example that we would all do well to imitate.

Resolved 3. That in her death our congregation has lost a most devoted and helpful member; our society a mother whose place cannot be filled, a kind and loving friend, whom we felt we could not spare. But "God's finger touched her and she slept;" and then when we looked on the changed, almost glorified, face, reflecting the peace of the blessed home into which she has entered, after months of weariness and suffering, our hearts said, "It is well." "Blessed are the dead which die in the Lord from henceforth; yea saith the spirit; that they rest from their labors, and their works do follow them."

Resolved 4. That as a society we render thanks to God for the privelege of her companionship for almost forty years; for her example in punctuality, liberality and faithfulness in every duty, that made her an ideal member, and for her noble example as a Christian mother.

Resolved 5. That we extend our sympathy to the bereaved family, and commend them to "Him who is able to keep them from falling, and to present them faultless before the presence of his glory with exceeding joy."

Resolved 6. That these resolutions be sent to the *United Presbyterian*, the *Christian Instructor* and the Women's Missionary MAGAZINE for publication; that a copy be sent to her family and the same recorded in the minutes of the society.

MRS. J. A. DUFF,
MRS. R. H. KNOX, } Com.
MRS. B. F. LEITCH.

Mrs. Abbie F. Smith.

The Women's Missionary Society of the United Presbyterian congregation of Richmond, Ind., offer the following tribute of affection to the memory of Mrs. Abbie F. Smith, whose death occurred October 27th, 1895.

Our Heavenly Father in his wisdom and mysterious providence has seen fit to take from us one of our most devoted and useful members; and while we bow in submission, we mourn her loss and desire to bear testimony to her excellent Christian character. Her life was one of self-sacrifice, kind, generons, faithful in every undertaking. Her example is truly worthy of imitation. To her son, the only surviving member of her immediate family, and to other bereaved relatives, we extend our sincere sympathy and commend them to Him who alone can give true comfort.

COMMITTEE.

Miss Kate W. Patterson.

The Woman's Missionary Society of Verona, Pa., would place on record a tribute to the memory, and bear testimony, to the christian character of this dear sister, who was called to her Heavenly home Aug. 15th, 1895. In her death this society has lost a faithful and devoted friend of missions, the church a loyal, consecrated member, the community a useful and sympathetic friend. We commend the bereaved ones to the loving Saviour whom she loved and served. May we heed the admonition, "Work while it is day, for the night cometh."

MRS. M. N. CALHOUN,
MRS. MARGARET COWAN, } Com.
MISS BELLE CLEMENTS.

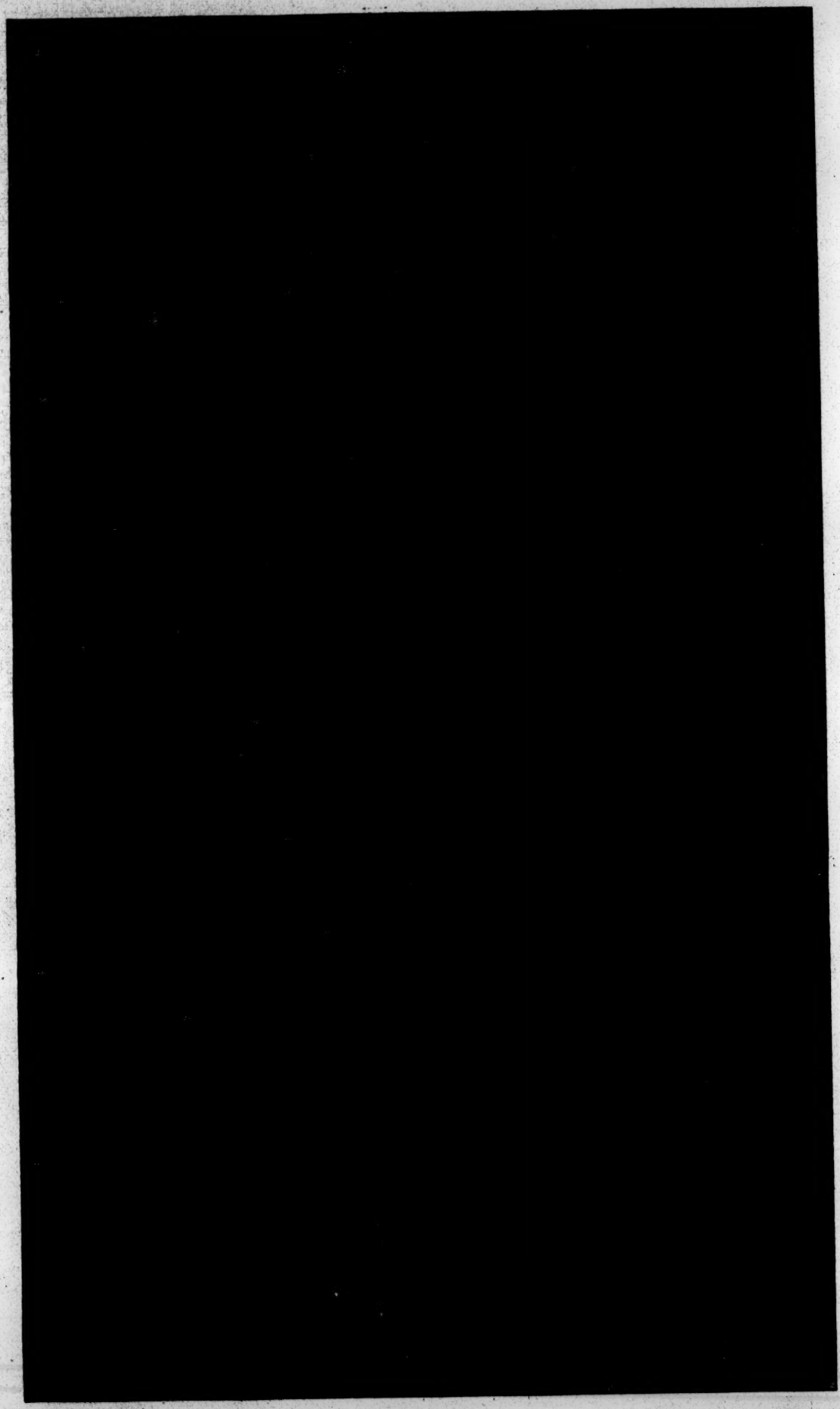
Mrs. Lena Thieme.

A tribute of love from the W. M. S., of Gerlaw, Ill., to the memory of Mrs. Lena Thieme, who died August 30, 1895. Mrs. Thieme was very highly esteemed in the community and was a worthy member of the U. P. church.

WHEREAS, 1. It has pleased our Heavenly Father by his all wise Providence to remove so suddenly from our midst our beloved sister,

Resolved, 2 That we bow in submission to his will and that we recognize in his Providence a call to greater earnestness and devotion in our Master's cause.

Resolved, 3 That we extend to the children and friends our sympathy and commend them to the Saviour whom she loved. COMMITTEE.



MRS. MCCONNELEE,
MR. GORDON,
MRS. KYLE,

MR. CARSON,
MR. BALLANTINE,
MRS. BALLANTINE,

MR. MCCONNELEE,
MRS. GORDON,
MR. KYLE.